

and get ready for bed. The uncle said, 'I thought you were going to sit up and watch.' But the young man knew there was no need of sitting up, pistol in hand, all night long in a cabin that was hallowed by the word of God, and consecrated by the voice of prayer." He knew there was no danger from that source. He felt that the influence of that book upon that old man insured temporal safety for the night.

Christianity brings temporal benefits by acting as an invisible and secret force on society, communing with men upon their beds by night, dissuading them from wickedness, seconding the voice of conscience, giving both distinctness and energy to its tones, now whispering, and now speaking, with a voice that made the stoutest tremble, of righteousness, temperance, and judgment to come.

Christianity brings temporal benefits by banishing idolatry and polytheism, with their inseparable degradations and pollutions and cruelties. Human sacrifices, offered by our own ancestors, by the Greeks and Romans, and Carthaginians, and the ancient worshippers of Baal and Moloch, cease at once where Christianity goes.

Christianity alone elevates woman and gives her the place in society which God designed she shall occupy, and provides for the cultivation of the domestic and natural affections, for the proper training of children, and for all unspeakable blessings connected with the purity and peace, and mutual love and confidence of Christian families.

Christianity in leading men to labor for the welfare of the soul, in connection with such labors, leads them to provide for the sufferings and for the temporal wants of the poor; and it is found that the two go hand in hand, and cannot be separated.

Christianity alone builds hospitals for the sick and for the insane, and almshouses and houses of refuge, and provides for the instruction and reformation of those confined as criminals.

All this, and more, *has* been done, and Mark Hopkins says, "What Christianity has hitherto done, it is now doing. It is to some extent embodying its force in missionary operations, and it has lost none of its original power. Men are found ready to take their lives in their hands, to forsake their country, and friends, and children, and go among the heathen, for the love of Jesus; and it is found that the same simple preaching of the cross, that was mighty of old to the pulling down of strongholds, is still accompanied with divine power; and nations of idolaters, savages, cannibals, infanticides, are seen coming up out of the night of paganism,

and taking their place among civilized, and literary, and Christian nations."

Rossville, Ind.

King's Children.

THE TONGUE AS A CHRISTIAN'S TOOL.

EXODUS 4: 1-17.

Sunday, June 6.

DAILY READINGS.

M. Judging. Jas 4: 11-17.
T. A little member. Jas. 3: 1-12.
W. A timid tongue. Jer. 1: 1-10.
T. A gracious tongue. Luke 4: 16-22.
F. A cautious tongue. Ecc. 5: 1-7.
S. Inspired tongues. Matt. 10: 16-23.

This is an especially practical topic. "If any man offend (R. V. stumble) not in word the same is a perfect man." Most of our trouble is the result of misunderstanding thro hasty words. Withal one of our greatest blessings is that of speech. By it we pass along our blessings to another. The secret of a pure heart and therefore a pure and loving tongue is a great secret. Learn it a little better if you can from the S. S. and C. E. lesson of this week.

SCRIPTURE LIGHT.

A Bad Use of the Tongue. I Tim. 2: 14; Ecc. 5: 3; Jas. 3: 10; I Tim. 3: 8; Prov. 10: 19; Eph. 4: 29.

For Gossips. Lev. 19: 16; Prov. 11: 13; Prov. 18: 8; Prov. 26: 20; Job. 11: 12; Matt. 12: 36.

A Good Use. Prov. 12: 18; Prov. 15: 1; Isa. 50: 4; Jer. 1: 6-9; Eph. 5: 18-20; Deut. 6: 7; Prov. 28: 23; Phil. 2: 11; Prov. 25: 11.

Out of the Abundance of the Heart. Matt. 15: 18; Prov. 15: 26; Matt. 5: 37; Jas. 3: 2; Prov. 16: 1; Jas. 1: 26; I John 3: 18.

Christ's Words. John 6: 33; John 15: 3; Luke 4: 18-22.

Good Resolves. Job. 27: 4; Ps. 35: 28; Ps. 39: 1; Ps. 71: 14, 15.

Other Good Verses. Ps. 31: 20; Job. 5: 21; Ps. 15: 1-3; Prov. 6: 17; 10: 20; 16: 1; 18: 21; 24: 23.

A Good Motto. Ps. 19: 4.

The Secret of Peace. I Pet. 3: 9-11.

TOPICS FOR TALKS IN THE MEETING.

1. The most common sins of the tongue.
2. Some good but neglected ways of using the tongue.
3. How do our words react in our own characters?
4. How does our society help us use the tongue aright?
5. How shall our words justify or condemn us? Matt. 12: 37.
6. Sins in word judged as sins in deed. See Rev. 21: 8; Eph. 5: 2-5; Matt. 5: 27, 28.

THREE LESSONS FROM THE TOPIC. (EX. 5: 1-7)

1. Some are more gifted than others in speech and of them God expects the more.
2. The least gifted are most prone to be idle. For this they shall be judged.
3. When God calls it is for us to obey. He will supply our lack.

ILLUSTRATIVE.

We have two eyes and one tongue. Therefore

we ought to see at least twice as much as we tell. We have two ears and one tongue; therefore we should hear twice as much as we repeat. We have two hands and two feet; therefore we should do instead of talk.

"There are two reasons why some people do not mind their own business. First, they haven't any business, and second, they haven't any mind."

To two people pay no attention. The angry man and the jester. I once heard a man in a passion say to another, "you old hound," and I heard a fond mother say to a hungry child, "you little hound," and neither meant what they had said.

A lady confessed to the priest that she had gossiped and caused strife. "Before I forgive you," said the priest, "Take a basket of thistle seed and go up and down between your neighbors and scatter it." She did so and came back. "Now," said the priest, "Go and gather up the seed again." "I cannot," said she, "Neither," said the priest, "can you gather up the evil you have done with your tongue."

To the Leader.—Select appropriate songs. Be sure that *all* use their tongues aright in prayer or testimony or Bible Reading. Call by name the timid.

Have open parliament and let all give anecdotes of good or evil done by the tongue.

Question the Juniors present. Pass references to all who will read one. It is a good time for all to speak less of evil and more of good.

THE GREAT CONVENTION AT SAN FRANCISCO.

Soon there will be the greatest gathering of young people at San Francisco, that has taken place in any western state, in the history of our country. We have begun to wonder if the daily press will take as much notice of it, and its work, as it took of the Corbett-Fitzsimmons brutal show. The one is the exhibition of the results of the cultivation of the souls of men to the highest field of usefulness, while the other was the exhibition of the ambition of the brute.

That the meeting of the Endeavorers will leave an everlasting impression on the minds of those who are so happily situated as to be able to attend, can be plainly seen, and the benefit of that great gathering can be estimated only in eternity. I only wish that all our Kings Children societies could attend that meeting. But while we can not have so large a meeting, if we direct our hearts along the right lines, from now till the time of our Johnstown Convention, we can have as *tall* a meeting, even if it is not so broad at the earth. For all real praise, reaches the ear of our heavenly Father. And all good work will find its place on the eternal record.

Pre-eminently, this is an age of young people; it must be so, when their doings will command the attention of the world, and their devotion, the respect of all thinking people, when we see how the great corporations controlling the railways